Price 5 Cents. Established 1878

THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME 41. CHICAGO, JULY 21, 1898. NUMBER 21.

Dunning, L. M. 7 15 98
411 Bowen Ave

CONTENTS.

EDITORIAL: PAGE
Notes ---- 411
The Omaha Congress ---- 413
Notes from W. M. Backus ---- 414

THE LIBERAL CONGRESS:
The Women Must Help—Susan Look Avery 415

CORRESPONDENCE ---- 416
A Circular Letter to the Unitarians ---- 417

THE WORD OF THE SPIRIT:
Civic Righteousness: The Evolution of Religious Aspiration—George H. Shibley ---- 418

THE STUDY TABLE:
Notes from the Study Table—E. P. P. ---- 421

THE HOME:
Helps to High Living ---- 422
Little Girls in Persia ---- 422
Polly and the Fog ---- 422

THE LIBERAL FIELD:
Battle Creek—Michigan ---- 423

POETRY:
Praying Always—Frederick Langbridge ---- 415
A Wind from the Sea—Emily Pfeiffer ---- 421
The Birds' Concert ---- 422

Accord

God writes in perfect music His high law,
Creation's anthem, evermore sublime!
His stars, in glory, glad responses chime;
The listening spaces close and closer draw
To Nature's heart, deep breathing with no flaw;
The sun-bathed planets chant in crystal rhyme
Their joyous march; the soft song-mornings climb
In light and silent darkness overawe.

Our failures past, warm glowing light condones—
Our new fraternal songs: "As mine, be thine!
With rising melodies of world combine,
And join free chorus of far echoing zones;
So even we, in clear transparent tones,
May swell Creation's symphony divine.

ANTOINETTE BROWN BLACKWELL

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.

Chicago.

16 cents per day

For a

RESIDENCE Party Line Telephone

Nickel parts mounted on ebonized wood, wall space required 10 x 6½ inches.

Fire and Police Protection is afforded by the use of the telephone in the home. Communication is provided between your house and office, and your Physician, your Grocer, your Druggist and others are brought within easy reach.

CHICAGO TELEPHONE CO. Contract Department. 203 Washington St.

Publications of Jenkin Lloyd Jones.

Applied Religion
I. A New Help for the Drunkard..... .10
II. Tobacco, the Second Intoxicant.... .10
III. No Sex in Crime (out of print)..... .10
IV. Not Institutions but Homes..... .10

The Religions of the World. (First Series.)
I. Moses, the Hebrew Law Giver...
II. Zoroaster, the Prophet of Industry
III. Confucius, the Prophet of Politics
IV. Buddha, the Light of Asia..... 10cts. each.
V. Socrates, the Prophet of Reason
VI. Jesus, the Founder of Christianity
VII. Mohammed, the Prophet of Arabia

Great Hopes for Great Souls (out of print).. $0.10
The Cause of the Toiler..... .10
The Intellectual Life..... .10
The Dual Mystery { What is Materialism? / What is Spirituality? } .10
The Am. Cong. of Lib. Rel. Soc..... .05
Report of Proceedings of the First Am. Cong. of Lib. Rel. Soc..... .25

The Faith that Makes Faithful, by W. C, GANNETT and JENKIN LLOYD JONES,
Flexible Morocco, full gilt, in box..... $2.00
White Vellum, " " " " 1.50
Silk Cloth..... 1.00
A Chorus of Faith, as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by JENKIN LLOYD JONES. Cloth 1.25
Practical Piety.....Paper $0.10, Cloth,.. .30
Ten Great Novels..... .10
The Women's Uprising. A Study of the International Congress of Women..... .10
The Selfishness of Grief..... .05
Death as a Friend (new edition)..... .05
The Word of the Spirit. To the Nation, City, Church, Home, Individual..... .50
A Preacher's Vocation..... .05
The Education of the Soul..... .05
The Divinity of Fatherhood..... .10
The Monroe Doctrine Enlarged..... .10

Sent Postpaid on Receipt of Price By
THE NEW UNITY, 185 Dearborn Street, Chicago.

Inexpensive Books

of Spiritual Interest for Summer Reading.

"Don't Worry" Nuggets. Bits of Ore from Rich Mines. Gathered by JEANNE G. PENNINGTON. Selections from EPICTETUS, EMERSON, GEORGE ELIOT, and ROBERT BROWNING. *Flexible cloth, gilt top.* **40 cents.**

"Making for serenity rather than anxiety and fret, this choice little pocket-piece will be a charming companion."—

Spirit and Life. Thoughts for To-day. By AMORY H. BRADFORD, D.D. *Vellum cloth.* **$1.00.**

"An appreciative and wholly uncontroversial interpretation of the Bible which God is writing continuously in human hearts."—*The Outlook.*

Midnight Talks at the Club. By AMOS K. FISKE. Conversations on social, religious and political topics. **$1.00.**

"Oftentimes eloquent, and at all times sincere, even when the playful humor lies beaming on the surface. It will carry light and consolation to many."—*N. Y. Times.*

Beyond the Bourn. Three Days in the Other World. By AMOS K. FISKE. A beautiful and striking outlook. **$1.00.**

Christ in the Daily Meal. The Ordinance of the Breaking of Bread. By NORMAN FOX, D.D. *Cloth,* **50 cents;** *paper,* **25 cents.**

"Cogently, Dr. Fox argues for the abolition of sacerdotalism in the Church of Christ. If his argument be accepted as final, there will be a holier home-life (for each meal will be sacramental), there will be a more brotherly church life. . . . The sooner the reconstruction occurs, the sooner will the world be redeemed by the unfettered operation of the Holy Spirit in the body of Christ."—*Western Christian Advocate.*

Dorcas: Daughter of Faustina. A Tale of Rome, the Catacombs and the Early Christians. By NATHAN C. KOUNS. *Illustrated* by WILL H. LOW. **$1.25.**

"Delicacy of touch, elevation of feeling, and a most interesting knowledge of the historical era described. A charming tale."—*New York Star.*

Of all Booksellers, or mailed postpaid on receipt of price by the Publishers.

FORDS, HOWARD & HULBERT,
47 East Tenth St., New York.

NULLIFICATION AND SECESSION
IN THE UNITED STATES
A History of the Six Attempts during the First Century of the Republic.

By EDWARD PAYSON POWELL.

Published by G. P. PUTNAM'S SONS, NEW YORK, Price $2.00.

The *New York Sun* devotes to its review a whole page.

The *Virginia Historical Magazine* says: "The book is replete with information and interest."

JUDGE GEDDES of Michigan says: "The clear, terse, and vigorous style in which it is written is most admirable, and will give it not only popularity, but permanent value. It is as fascinating as a novel."

JUDGE BALDWIN of Indiana, writes a long review in which he says: "Mr. Powell has made a distinct and valuable contribution to our history. The book is full of profound and suggestive thoughts, and no one can rise from its perusal any more than from that other book, 'Our Heredity from God,' without new ideas and increased respect for its author's ability and industry."

EX-GOVERNOR HOYT, chairman of the committee of one hundred on the National University, writes: "The volume should be read by all Americans. The time has come when the whole broad question of difference between North and South should be justly dealt with, and you have bravely and handsomely led the way."

B. O. FLOWER, founder of the *Arena*, says: "I am delighted with your work. Not only the last chapter which is one of the best things I ever read; but, the entire volume is eminently fair, and your grasp of the subject broad and comprehensive."

LYON G. TYLER, president of William and Mary College, writes: "I am much gratified at the great amount of judicial investigation, so different from the old partisan spirit."

The *Outlook* says: "Nullification and Secession in the United States is a book to be read."

The *Globe-Democrat* of St. Louis, says: "There is neither partisanship nor sectionalism in the book. Mr. Powell states that his purpose is to write as an American, and not as a Northerner of the six attempts at nullification and secession in the United States. He has succeeded in this endeavor. Mr. Powell has made a valuable contribution to history."

PROF. JANES of Cambridge, Mass., writes: "I could not lay it down until I had finished it."

JAMES SCHOULER, president of the American Historical Association, writes: "I am impressed by your vigorous treatment and fertile suggestiveness. I welcome you to this field of authorship."

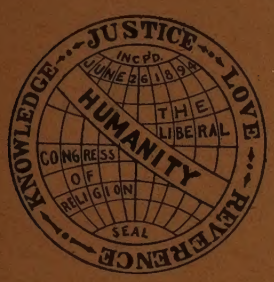
FOR SALE BY

ALFRED C. CLARK & CO.,

185 Dearborn Street, Chicago.

THE NEW UNITY

VOLUME XLI. THURSDAY, JULY 21, 1898. NUMBER 21



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best.

ROSWELL D. HITCHCOCK.

We must crave the indulgence of our readers for any irregularities in connection with these issues, for the editing force is trying to take a vacation while THE NEW UNITY takes none. The editorial sanctum is two hundred miles away from the press-room, and the telephone has not yet reached Tower Hill. We trust that the suggestion of Tower Hill will prove a little refreshing to our sympathetic readers, even in the irregularities.

The preparations for the Tower Hill Summer School are going quietly on, and the readers of THE NEW UNITY can re-read the previous announcements and advertisements which have appeared in this paper, and with increasing assurance. This summer school is unique in the fact that it has no star lecturers and promises no variety of attractions. There will be simply the quiet concentration of attention in a fortnight's study of a few great novels and a few of the helpful poems and poets that are within reach of all, but which are missed by so many who most need them. Those who are anxious to avoid the "resorts" and believe that there is rest in thought and recreation in the communion with master minds, who believe that literature supplies daily strength for daily needs, are invited to the Tower Hill Summer School. Further information concerning our school can be obtained by addressing the editor of this paper at Spring Green, Wis.

There is a humorous pathos in the following note taken from an Episcopalian parish paper published in the West. We suspect the point is applicable to the churches in many localities and many denominations:

> There were seventeen pennies in the collection last Sunday morning, and we did not see that number of children present. Can it be possible that a man or woman could be mean enough to put a copper cent in the collection, and then stand up and sing, "All things come of Thee, O Lord, and *of thine own* have we given thee"?

The *Universalist Leader* notes the apparent incongruity which calls upon John Morley, the great interpreter of Voltaire and Rosseau, to write the authorized biography of Gladstone, the great Christian statesman, but it is only another illustration of how superficial are theological lines. Gladstone was enamored of theological questions; he was a valiant champion of the conservative dogmas represented by the Anglican Church, but not on this account was he great. The world has been chiefly amused by his excursions into theological fields, but it has been profoundly moved by his large humanity and by the masterful hand with which he has directed state affairs. It is this layman that John Morley is called upon to present to coming generations, a task worthy this skillful critic, this masterful writer, John Morley.

With the issue of July 2d, Rev. F. A. Bisbee, formerly of Philadelphia, assumes editorial control of the *Universalist Leader* in Boston. His greeting is to the point. He promises that under his management this paper will be "the organ of a church. It will not pretend to compete with literary periodicals; it does not assume to be a scientific journal. It is not even the special organ of reform, but it is devoted to the building up of the Universalist Church." Further along he declares the paper to be a "liberal organ of a liberal church, and has no space for narrowness and bigotry." Good for you, Brother Bisbee, a high declaration, a noble pledge. May you be able to live up to it.

The full program of the summer lectures at Greenacre-on-the-Piscataqua, near Eliot, Me., is before us. It runs through the entire months of July and August. This is the place of Whittier traditions, dedicated by the achievements and enthusiasm of the father of the present director, Miss Sarah J. Farmer, alike to science and to soul. The

public exercises seem to be generally confined to one lecture a day, mostly in the afternoon, with an occasional evening lecture. The topics for courses of lectures include the following: "Nature," "Literature," "History," "Sociology," "The Unity of Faith," "Child Study," "Art Education," "Psychology," etc., etc. Many of the speakers carry familiar names. Our associate, Mr. Powell, Professor Schmidt, of Cornell, Dr. Janes, are among them. This leaflet tells us that the "Greenacre lectures in a sense are the natural sequence of the World's Parliament of Religions in Chicago." Altogether the pamphlet itself is restful and stimulating; to even those who cannot go there it is worth while sending for a copy. All communications should be addressed to Greenacre, Eliot, Me.

Hon. James M. Beck, of Philadelphia, delivered the Fourth of July oration on the Exposition grounds at Omaha. Judging from the printed extracts, it was an address of great power. He plead for the forward movement on the part of the United States. He would have it cut loose from the traditions of the past. The precedents of the Nineteenth century were inadequate to the opportunities of the Twentieth. The following extract would indicate the trend of his argument:

> In such times as these it is well to remember that the highest type of patriotism is not that which is distinguished by noise and declamation. True patriotism is measured by the love of righteousness exhibited in the life of the individual.
>
> Is the Western Hemisphere large enough for the influence and progress of the American people, or must we surrender, commercially and politically, our policy of isolation and claim an influence which shall be as limitless as the world is round? The Atlantic coast was our cradle, lusty youth found us on the banks of the Mississippi, vigorous maturity has brought us to the Pacific. What of that momentous morrow—the twentieth century? Are we, like Alexander, to stop at the margin of the sea and mourn that it forever bars our further progress, or are we, like the inspired pilot of Genoa, to launch the bark of our national destiny into an unknown sea and in search of new and untried routes to national prosperity?

With all this we have much sympathy, but the confusion comes in in the unconscious assumption that national greatness is dependent upon, if not identical to, military prowess. There is a hurting fallacy in the assumption that naval supremacy would carry with it commercial and intellectual supremacy. The Monroe Doctrine in limiting the United States to the Western hemisphere may become a cramping dogma, but our surest way of influencing the "Powers" of the earth towards democracy is by respecting the full logic of democracy, leaving the people in any and every quarter of the globe, so far as lies within their power, to govern themselves through their own chosen representatives. Any invasion of territory except in the spirit of fraternal sympathy with the natives who are deprived of their rights is undemocratic and as soon as these rights are restored or the people are in the way of self-protection and self-direction the armies and navies of the United States should withdraw if they are to be used in the spirit of democracy. We look to an immense increase of national influence and power for the United States, but it will come along the lines of peace and co-operation. Let the guns be silenced as soon as possible and the uniforms of war be replaced by the multiform habilaments of industry.

The Omaha Congress.

In our last week's issue we spoke of the visit of the Secretary to Omaha, and the cordiality of the reception given the representatives of the Congress by the local committee. The indications are that at Omaha we will be able to combine the hospitality of Chicago and Indianapolis with more than the opportunity of Nashville. The meetings will be held in the Congregational church of the city, one of the most beautiful and attractive auditoriums in the city, with ample side rooms for committees, receptions, etc. It is quietly located, within a fifteen minutes' ride of the Exposition grounds. Arrangements have been made for the Congress headquarters at a comfortable family hotel within three or four minutes' walk of the church, where accommodations can be secured at most reasonable terms, and the delegates will be given the use of a parlor especially set apart for them. The indications are that we will come nearer than ever before in ignoring, or rather forgetting, that "Trocha" of the theologians, the imaginary heresy line. We have spoken of the cordiality of the Methodist and Episcopalian pastors of Omaha. Already we are assured of the attendance of two or three notable representatives of the Baptist and the Congregationalist churches. It is too soon to announce the program, but the correspondence, which at the present time is extensive and active, is encouraging in the declinations as well as the acceptances received. Among those who have sent respectful and regretful declinations, but with cordial expressions of sympathy with the spirit of the Congress, are Ex-President Cleveland and Carl Schurz.

Professor Shaler, of Harvard University, writes: "I would that it were otherwise that I might be with you."

Prof. George A. Barton, of Bryn Mawr, writes: "Greater inter-denominational comity is a great desideratum, and I trust the Congress will do much to promote it, as well as to quicken the moral and religious life of the country. I thank you for the invitation."

Prof. F. G. Peabody, of Cambridge, writes: "I regret to say that I am just starting for Europe and must be counted out of the plans for the Congress. A happy and useful occasion may it be."

Doctor Gunsaulus, of Chicago, says: "Why did not you ask me when it was possible for me to say

yes? I am sorry, indeed. I would things were ordered differently." The order may be so as to have Doctor Gunsaulus still with us, for he was laboring under some confusion of dates.

Rev. William Elliot Griffis, writing from Ithaca, says: "I would much enjoy the gathering of earnest men who will there assemble, were it not for an expected absence in Europe."

Prof. John Dewey, of the Chicago University, Professor Ely, of the Wisconsin University, send similar words of encouragement.

Dr. J. H. Barrows, of Chicago, says: "I hope I can be with you."

Professor Gilman, of Meadville, says: "I will come."

Prof. W. H. Council, of Normal, Ala., writes: "I most cheerfully accept your invitation."

Dr. H. H. Peabody, pastor of the Baptist Church of Rome, N. Y., says: "I am sufficiently in sympathy with the Liberal Congress to justify me in putting in an appearance at Omaha, and I will come if arrangements can be perfected."

Hamilton W. Mabie, associate editor of the *Outlook*, writes: "You know how much I am interested in the spirit of your movement, and how thoroughly I sympathize with it. I wish with all my heart I could go to Omaha next fall, but with the amount of work on hand I do not dare to make other engagements."

John W. Chadwick, of Brooklyn, says: "The invitation is very attractive and tempting. It would give me sincere pleasure to come at your bidding, but it is simply impossible this year."

President Draper, of the Illinois State University, writes: "I am very sorry that engagements in the East forbid my being there."

Rev. Robert T. Jones, of the First Baptist Church of Ithaca, says: "I had not thought of attending, but if you feel that I could be of any service to the ends the organization is trying to serve, I think I could arrange to go."

Prof. William F. Blackman, of Yale, writes: "I should be very glad to take part in your deliberations, but the meeting comes at a time of year when the University work is just getting under way, and I doubt whether it would be right for me to be absent for so long a time. I write this with some hesitation and a good deal of regret." We hope yet to be able to persuade the good professor that this is quite in the line of his opportunity, and that in going to Omaha he serves Yale all the more.

Dr. R. Heber Newton, the long and faithful friend of the Congress, says: "I fear it is out of the question for me to take so long a journey as that to Omaha. If there were any other way I could serve you and help along the good cause, I should be glad to do so. I regret my want of strength on my own account, as I should greatly enjoy the privileges of the meeting. You can count upon my support."

Rev. Leighton Williams, of New York City, corresponding secretary of the Brotherhood of the Kingdom, writes: "It will give me pleasure if Providence permits to attend and participate in the Omaha session of the Liberal Congress of Religions, of which I know much already through Professor Schmidt and other friends."

These are but sample sentences. They interpret the spirit of the Congress and the growing attitude of the living men in all denominations and outside of all of them. Dr. E. G. Hirsch, of Chicago, has accepted the position of Congress preacher, and he will speak the initiative word. The Jewish constituency of the Congress has always been a large one. Their interest is unquestioned, and their support is of the tangible kind that makes the Congress possible. We print on another page a fac simile of the letter signed by the four Unitarian Directors, which has been sent to the Unitarian churches of America. It speaks for itself. A similar letter is being prepared by the Jewish Directors. One has already been sent by the Independent pastors, and a word from the Universalist Directors is probably forthcoming.

Friends, there is no wisdom in indirection. It is possible for us to have a meeting that will mightily ameliorate the theological harshness of our day, and advance the ethical harmonies and social unities of religion, but it cannot be done without financial as well as spiritual and intellectual coöperation. If one hundred churches could be true to the professions of pulpit and pew for liberality, and send us the membership fee of "ten dollars or more"; if two hundred individuals who read THE NEW UNITY and kindred literature would but qualify themselves as annual members by sending us the five dollar fee; if five or ten of the more prosperous ones who are giving of their means to the advancement of good causes would add their names to the life member roll by sending us twenty-five dollars each, how easy it would be for us to secure the great Congress, and having secured it to pass the noble words along so that by means of the printed page the message of the Congress would find its way into thousands of homes scattered throughout the length and breadth of our land.

Ho! for Omaha. Blessings for those who go to Omaha by staying at home. Let local organizations be formed, state committees be organized. The officers of the Congress will be glad to correspond with those who are willing to take special agencies in its behalf. Now is the time to help.

If we *must* have war, let us accept it, and fight it through like men. But let us not brag of it or rejoice in it—at least those of us who believe in a common Humanity. People who build churches with "stone fronts" may do so if they like.

Notes from W. M. Backus.

Not long ago I heard a speaker of some note quote with approval, "Men's ideals are God's realities." This is along the same line as that fallacy which reconciles so many to theological inconsistencies known as a "progressive revelation." I wonder how long it will be before men realize that truth is never other than the same at all times, and that men's ideals are but their interpretation of this truth, and may be very far from right. It is the same with a so-called progressive revelation. It seems like a progressive revelation, because growing intelligence better appreciates the eternal order. Yet, truth is ever truth, whether men appreciate it or not, and any amount of misapprehension cannot change it. Your idea of truth may differ from mine; one may be right or both may be wrong, but their right or wrong must be judged by the unchanging perfect right of the Infinite One.

And yet we must follow our ideals. There is a divine alchemy that forever changes our sincere wrong into the gold of purest character. Purpose is ever greater than way; heart than creed.

It does one good to read the history of present labor organizations in England and their progress. It gives one hope to believe that sometime our own dear land will use the same sure, opportunist methods that are pursued there to-day. In a recent report I see that sixty-four new co-operative enterprises have been started, and more than two hundred and fifty new co-operative stores opened. When in England I saw nothing which gave me more hope for her future than to see the laboring man come with the pallor of the mine or the callous of the factory up to the university to speak upon the topics of social betterment. The fulness of understanding that these men display is a constant marvel to the university-bred men.

Speaking with an Englishman who before most others is qualified to speak upon the economic and social questions of Europe he said: "It is only a question of which one of the great nations of western Europe adopts socialism first." If this be imminent it is evident that England is moving toward it along the line of freedom which means a gradual adoption of its principles, whereas the suppression of its adherents in the great continental countries means an explosion of concentrated hatred at some future day. In the gradual adoption of such principles many of the clergy of the Church of England are doing much to prepare the way in their organized Christian socialism.

One year at Plymouth before the school of applied ethics a young Englishman who had had an official position under the government said in an address: "When we have solved our problems we will help you to solve yours." At the time I thought it a piece of monumental impudence, but the dignified way in which labor leaders are conducting themselves in Parliament, the growth of civic consciousness and conscience within the cities marks the distance that they are beyond us.

That there is a call for some form of coöperation, whereby the benefits of comfort and leisure may come to more, is patent. The recent election in Germany shows the discontent which prevails there. One has only to visit, having his heart with him, certain portions of our own people to know that all is not as it should be. How can we reap the benefits of individualism without its ruthless treading upon the weak! It is a field for the inventor as great as that offered by the non-puncturable bicycle tire.

I have before me a socialistic paper which asserts that there are four million tramps in the United States and five million men without work. Claims as wild as this are constantly being made by this class of literature. If these writers do not want their case laughed out of court, they had better confine themselves to facts. With these writers no evil exists but what may be traced to competition. Socialism is a panacea, according to them. The need for coöperation is patent, but it is hard to understand how an intelligent man can decry individuality. The greatest need our race has is the differentiation of the individual. After all, the prime necessity is character. Good men demand good conditions; conditions yield to society's desires.

Yesterday was the first vacation Sunday, and I rode my wheel to a neighboring city to attend church. The large auditorium was capable of seating about ten times as many as were present. The sermon followed the same old line that has been preached upon during most of the history of the Christian church—the sin of Adam, the falling of the chosen people from grace, etc., etc. The Sunday-school work followed along the same dreary path. In the afternoon I attended a band concert in a wooded park. Some years ago this concert would have meant to me the desecration of a sacred day. I believe that now I can look upon it without prejudice, and this is how it seemed to me: There were no evil actions. The spirit of the place seemed to be upon the people. Young and old seemed to be happy. And why should they not? The cool shade and delightful breezes were made more enjoyable by some thoroughly good music. It seemed to me that the people who were there were humanized as they certainly were not by that morning service. Even the wild-woods birds sang.

And that makes me think. I heard a woman a short time ago talk about the love of God, and she even went so far as to term God the mother-God. As she spoke she had four aigrettes upon her hat at the four cardinal points of the compass. It was with wonder that I observed this intelligent woman, who knew what she did in wearing these tufts, speak of such love when she bore the mute evidence of suffering so great upon her hat. It was the contrast that the songs of those birds presented to the fact that almost every woman who came into the park had a bird or wing upon her hat, that caused me to think anew upon this subject. One was glad, free, joyous song; the other, savage adornment. This is a cause that needs education and agitation.

If God speaks in us we require no proof of what He says; for we recognize it in the power of truth.

Browning, in Paracelsus.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Praying Always.

From prayer new-lighted, pull not down thy brow,
As one that notchy needs must handle now,
Thy robe of supplication hung aside,
Curtained from dust and sun till eventide.
He that doth talk with God accounteth prayer
A warm-lined habit wrought for work-day wear;
And if, when the day's brow doth bead apace,
He let his robe hang loose some little space,
Shivering, as one whom the edged East hath found,
He glances up, and draws the warm fold round.

—*Frederick Langbridge.*

The Women Must Help.

In an earnest paragraph in THE NEW UNITY I find these words: * * * "As a nation we have allowed the use of intoxicating drinks to increase since the reformation accomplished by Lyman Beecher and his friends. * * * The liquor power is today the dominant power in American politics. We have got to rise up as men and put it underfoot," etc.

To this I feel impelled to say that men *alone* will never "rise up and put the liquor traffic underfoot"! What the liquor manufacturer replied to Mrs. Zirelda G. Wallace's appeals cannot be too often repeated, viz.: "I coincide with you in the right, the justice and wisdom of woman suffrage; but I shall oppose it to the bitter end, for when that comes my occupation goes." The Association of Liquor Dealers also, several years ago in instructing its agents, said: "License, high or low, is immaterial—we sell as much liquor under one as the other; but set your foot on woman suffrage, always and everywhere, for that will sound the death knell of our business"!

If the earnest, philanthropic people do not know what will most effectively put the "accursed saloon" underfoot, the liquor dealers do! It was they who, with acknowledged intent and purpose, defeated (and by a few votes only) the passage of the woman suffrage bill in California last year, after its friends had worked with almost superhuman effort for many months to secure it.

The truth is, that people—men and women—in a way earnest in good works, are sometimes so much more imbued by the "harmlessness of the dove" than by the "wisdom of the serpent," that they do not learn by observation, by experience, or even by that easiest of all ways—if willing to accept the teaching—by precept.

We are told in the best of all books—historic and preceptive—that after God had made man, presumably well pleased with his work, He said, "It is not good that man should be alone; I will make him an help-meet for him." And he made woman. No limitations were prescribed. Would it not be unreasonable to suppose that an omniscient God would have specified dangerous places, and cautioned the woman against helping outside of her warned sphere—against obtruding on the domain of man?

Even those who believe that woman's sphere is wherever she is most needed would consider her more nearly out of it in military affairs than elsewhere.

Next we read that a woman, judging Israel, called the highest commander in their army to account for not obeying orders and leading his soldiers against their enemies. He frankly acknowledged that he had not courage to go alone. If she would go with him, he would go. She went—a victory was theirs—and, it is added, "the land had rest forty years."

I believe that not only the "liquor power," but other powers which do not promote ethical conditions, can never be "put underfoot" till women have the *privilege*, as they already have the *right* (given by our Constitution), to vote. I believe this, not because they are better than men, nor because they would vote more wisely, but until they *may* and *do* vote we are not in accord with God's manifest intention in creation and in government. We are neither honest nor just. We have, in theory, a government *of* the people, *by* the people, *for* the people. In practice, one-half of the people are left out, and, unfortunately, that half most interested in the welfare of the home.

Mothers want a purer atmosphere in which to educate their children—one from which not only the liquor saloon, but the lottery office, the gambling house and the brothel shall be eliminated. They believe that the opportunity to express their will in a way to be counted would go far to accomplish that desired result.

Women cannot justly reproach men because they have not the ballot—the highest of all privileges in a democratic republic. Too many men believe they *should* have it in the interest of both men and women, and marvel at the apathy of women on the subject, and too many women think they have already "all the rights they want."

SUSAN LOOK AVERY.

Anchorage, Ky.

Correspondence.

TO THE EDITOR OF NEW UNITY:

In the courtyard of the jail in the little county town of northern Pennsylvania where I live was recently enacted a tragedy which struck a chill of horror to the very souls of our people, and sent the more sensitive ones to the woods and hills for the day in order to avoid all possible contact or association with the dreadful event transpiring within our borders, when a young wife-murderer paid the penalty on the gallows of a fiendish and cold-blooded crime committed less than a year before.

"What a day to live!" exclaimed a friend to me at early morning of this idyllic June day. "And what a day to die and leave it all!" I replied.

A sky of unparalleled brilliance; an atmosphere crystalline and transparent as it never is elsewhere in all the world, I sometimes think; the rounded outlines of the far away Losering hills lying sharp and clear like great blue plums tumbled from the overflowing lap of the Universal Mother right up against the clear horizon line; the air thrilling with notes of nesting birds and sweet with scent of briar rose and clover bloom; while

Violets blue and daises white
Did paint the meadows with delight.

At noon of a sweet summer day like this a wretched boy, barely twenty-one years of age, walked firmly out to the place of execution, mounted the scaffold without a tremor, and re-

sponded to the permission granted by the sheriff to say what he would before the drop fell by admitting his guilt so far as complicity in the crime was concerned, but declaring with his last breath that his paramour—a child only fourteen years of age—actually fired the shots that killed the wife whose place she wished to usurp.

To this confession was added the hope that the shuddering officers and spectators about him were "as well prepared for heaven as he," and—most colossal and unbelievable piece of impertinence—the fear that he might not meet, in another world, the wife whom he had slain because, forsooth, "she went so suddenly that she could not possibly have been prepared!"

Until all hope of pardon or long reprieve was taken from him, this miserable boy had shown a flippancy and carelessness regarding his terrible position which argued something abnormal in his composition. But when he knew his doom was certain, he consented to see a minister of the gospel, and proceeded in the same cool and business-like manner employed in dispatching a troublesome wife to "prepare" for death.

Oh, wicked travesty of sacred things! Is it not time that to every hamlet in the land shall be carried the gospel of the pure heart, the clean life, and the upright character?

Must this pernicious doctrine (I use the adjective after due deliberation) of blood atonement continue, unchallenged, to hold out to the morally insensate the certainty of "pardon full and free" and a sure flight direct to the heights of heaven for every hardened gallows-bird in this enlightened land—regardless of previous character or behavior?

When nothing else seems possible, and eternal bliss is assured at so cheap a rate, what clod so dull as not to grasp at what is left when the career of wickedness is ended and naught remains but a shameful exit from the world persistently dishonored. For, to his mind, and in a manner certainly never intended by the author of the line, "'Tis heaven alone that is given away."

The good Baptist brother who ministered to young Goodwin's spiritual needs doubtless did what he believed his duty with singleness of purpose and a sincere desire to benefit the condemned man.

But is it not time that even Baptist ministers were educated up to a better standard of morals than these theological teachings indicate?

I appeal to NEW UNITY to say its word of wisdom once more on this most important subject.

And I appeal to its readers to do their uttermost to send these utterances outside the coterie of UNITY readers (who need not these precepts so much) to those circles where they are really needed.

UNITY has been my "guide, philosopher and friend" for many years, and I am constantly trying to get it introduced where it *ought* to go.

Yours for larger light,

FANNY S. WATROUS.

Wellsboro', Tioga Co., Pa., June 28th, 1898.

TO THE EDITOR OF NEW UNITY:

Dear Sir: I have just read with utter amazement, on p. 357, "E. P. P.'s" note on the action of the Philadelphia Peace Union in seeking to influence the Spanish Government to avert or arrest the war by reasonable concessions. It must be that I do not understand what was done; for it seemed to me so entirely commendable that when I read that in consequence of it the union had received from the city agent notice to vacate their rooms in Independence Hall—of all places! I wrote to him enclosing the clipping and asking if it could possibly be true, and in the City of Brotherly Love. As he did not reply, I have felt obliged to consider it a case of "confession and avoidance."

But what did President Love say or do that was not in line with the protestations of all decent and thoughtful Americans from the hour when the present unhappy trouble with Spain became acute? Who among them did not deprecate war as terrible, or hope that Spain would yet make the "reasonable concessions" which would avert it? Why was it not a grand and noble act when President Love appealed directly to the Spanish queen and ministers to yield and so spare both their own land and ours an utterly needless outpouring of blood and treasure, not to speak of the pitiful demoralization which no war ever failed to bring with it? Do tell us what was done that was not very noble and good. Sincerely yours,

H. D. CATLIN.

Gouverneur, N. Y., June 29, 1898.

If the papers report correctly we have every reason to be proud of Admiral Dewey for far other cause than the battle of Manila. It is reported that the general in command of the insurgents has proclaimed a republic under the protection of the United States through the influence of Admiral Dewey. Herein lies true greatness. We cannot afford to become land grabbers or robbers in any sense, but we may become liberators. There are those who assert that the colonies of Spain are in no condition to become free. This is a specious argument for American imperialism. Froude uses this argument to strike a blow at the abolition of slavery in the West Indies. He says that the negroes were better cared for under slavery, and that they were not fit for emancipation. But can a bondsman ever become fit to be free? Hundreds of years of Spain's rule has not fitted the Cuban, it is said. When will bondage fit men to be free? It is in freedom alone that men grow. Hold men in thrall and they never rise. The hand is so useful to us because it is flexible and free; bind it and its use ceases. It is a destiny worthy of any people to be liberators. The surest way to conquer any nation is through its heart to gain its confidence. From this fact I think that Mr. Jones' plan of defeating Spain by feeding her starving subjects to have been a good one. It would have succeeded if we could have convinced Spain that we were not theatrical nor self-righteous, but really beneficent through human sympathy.

Why is it that we can feel such a sense of pity for those near us or dear to us, and have none of it for those who are far away? How is it that some can feel such pity for what is remote, and not be conscious of it for what is near at hand? How shall we account for the caprice of our sense of pity? Can it be because the human heart, if it responded to all that was pitiful, would go all to pieces, and die of sheer pain?

W. L. S.

A Circular Letter to the Unitarians.

(SEE PAGE 418.)

PRESIDENT
HIRAM W. THOMAS, D.D., 535 Monroe St., Chicago.

GENERAL SECRETARY
JENKIN LLOYD JONES, 3939 Langley Ave., Chicago.

TREASURER
LEO FOX, Continental National Bank, Chicago.

VICE-PRESIDENTS
COL. T. W. HIGGINSON, CAMBRIDGE, MASS.
Rev. E. G. HIRSCH, Ph.D. CHICAGO.
M. J. SAVAGE, D.D. NEW YORK CITY.
R. HEBER NEWTON, D.D. NEW YORK CITY.
ALFRED MOMERIE, D.D. LONDON, G. B.

DIRECTORS
DR. PAUL CARUS, Chicago.
MRS. HENRY SOLOMON, Chicago.
REV. PHILIP S. MOXOM, Springfield, Mass.
REV. E. L. REXFORD, Columbus, O.
EDWIN D. MEAD, Boston.
PRES. DAVID STARR JORDAN, Palo Alto, Cal.
W. L. SHELDON, St. Louis.
REV. JOSEPH STOLZ, Chicago.
L. J. DUNCAN, Milwaukee, Wis.
E. P. POWELL, Clinton, N. Y.
PROF. NATHANIEL SCHMIDT, Ithaca, N. Y.
REV. F. E. DEWHURST, Indianapolis, Ind.
REV. CAROLINE BARTLETT CRANE, Kalamazoo, Mich.
REV. J. H. CROOKER, Troy, N. Y.
REV. JOHN FAVILLE, Appleton, Wis.
REV. N. M. MANN, Omaha, Neb.
REV. I. S. MOSES, Chicago.
REV. R. A. WHITE, Chicago.
REV. W. C. GANNETT, Rochester, N. Y.
REV. ISIDORE LEWINTHAL, Nashville, Tenn.

FIFTH SESSION.
TO BE HELD IN CONNECTION WITH THE TRANS-MISSISSIPPI EXPOSITION AT **OMAHA**
OCTOBER 18-23 1898

TO THE UNITARIANS AND UNITARIAN CHURCHES OF AMERICA:

One of the chief aims of the Liberal Congress, the names of whose officers appear above, is to widen the limits of religious fellowship and increase practical co-operation among the denominations. This is a purpose which has always been dear to Unitarians. They ought to be among the first to help it on in all practical ways.

We, therefore, the undersigned, loving Unitarianism and anxious for the larger religious life which it prophesies, venture to send out the following suggestions:

1. If any Unitarian ministers or laymen are intending to visit the Omaha Exposition, it is hoped that they may be able to be there during the meeting of the Congress, October 18-23.

2. In case this is found to be practicable, it is further hoped that the churches, conferences or other Unitarian organizations which they represent may appoint them as delegates.

In doing this, we shall not be less but all the more true to the great principles embodied in our movement.

(Signed)

Unitarian Members of the Board of L. C. of R.

M. J. Savage
J. H. Crooker
W. C. Gannett
N. M. Mann

DELEGATE MEMBERS.

Any church or society numbering twenty-five or more members, which may have officially shown its sympathy with this Congress by a contribution of not less than ten dollars to the treasury of the Congress within one year, shall be entitled to one delegate, with a delegate for each additional twenty-five members up to one hundred and then to three general delegates for every additional one hundred members of such society.—*Article II. By-Laws.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Civic Righteousness: The Evolution of Religious Aspiration.

AN ADDRESS PAPER READ FROM THE PULPIT OF ALL SOULS' CHURCH, CHICAGO, BY GEO. H. SHIBLEY.

Man's place in nature determines his duties. He is a social being, and therefore each must grant to the other certain rights and privileges. These rights must, in a highly civilized community, be marked out by rules of conduct applicable to all individuals alike. The desire or aspiration to have these rules of conduct Righteous is the prevailing aspiration of our day. And it is to trace the Evolution of this Religious Aspiration that we invite your attention.

The history of the evolution of life upon the earth is written in the stones, in the less hard soils, on the surface of the meadow—in all animate life, including the cheek of beauty and the venerable brow of old age. It inspires the scientist, and tunes the responsive souls of poet and bard. It, in connection with the other portions of knowledge termed "science," points the path of righteousness and pleasure. The discovery of the fact that man has evolved—has grown upward—disproves the theory that he is a fallen being, and with the disproval of this idea we may discard the idea that a fall to unending perdition is a possibility. The "Hell" of ye olden time is gone, and in its place we have the vistas which the possibilities of evolution disclose. With man not fallen but risen and still rising, as we believe, all creation takes on a new face, and each day we go forth with a faith such as girds only the disciple of science, and him who bears in mind the great advances in civilization marked by the retreating centuries. To him is afforded the sight of mankind rising and still rising in intelligence, knowledge and virtue, and therefore ascending to higher and higher stages of Civic Righteousness. He sees mankind pass from roving bands, each with its leader, into larger and larger aggregations of society, until the reign of the absolute monarch is achieved. Then on and up through the various forms of government to the republican and democratic forms. And what as to the future? Progressive changes, undoubtedly, and, we believe, no violent changes. At present the enactment of the civic rules of conduct is in the hands of the great body of the people, and where such is the case there are no violent changes. This is demonstrated by the past century. The line of development has been through peaceful revolution, except where the people had not yet received into their keeping the ballot. As to the line of industrial development, it has during the past century been this:

It has been the acknowledged principle that monopolies should be controlled so as best to promote the general welfare; and this includes ownership, if necessary. And in the future we look for this same principle to obtain, but with a closer application than has been the case in the past.

As to competition, the past century's development has been to release individuals from the fetters of caste and to destroy special privilege, and thereby to place within the reach of each person possibilities the greatest. This has been brought about by the enactment of civic rules of conduct, which have yielded a greater and greater freedom of competition in some instances, and at the same time have abolished competition in other instances; for example, where the parties do not stand on an equal footing, and also where the business is such that it should be suppressed as rapidly as possible, as in the case of the liquor traffic.

In the future the same lines of development are likely to be pursued. The principles through which the present advances have been accomplished are likely to continue. We judge the future by the past.

From the sweep of the past century let us turn and analyze some of the factors which have brought about these rises in civilization.

Looking at the society in which we exist, we find a great aggregation of individuals. They have for the guidance of their conduct, as between themselves, rules of conduct mutually agreed to. For example, in meeting and passing each person turns to the right, except where timely notice to the contrary is given. This simple rule of conduct enables the myriads of people to go about their business and pleasure without collision. Another rule of conduct is that highways shall be kept open. But the condition of the highways varies in the different neighborhoods. In one neighborhood there is one standard of righteousness, and in another neighborhood a different standard. The standard in each neighborhood is expressed in the law—in other words, the standard is the will of the sovereigns as expressed at the town meeting. And back of the majority vote are such determining elements as the development of the economic conditions of the people and their moral development.

From the foregoing we draw these conclusions: Laws are necessary. This is one primal fact. And, secondly, they are simply rules of conduct prescribed by the sovereign power. Thirdly, the degree to which each law is right reflects the degree of civic righteousness to which the society has attained. For example, from the people's laws concerning education we judge the degree of civic righteousness to which that particular society has attained.

Our next point is that each individual is responsible for civic righteousness in proportion as he is a force in the world. This, as an abstract proposition, no one can successfully dispute. Let us trace the evolution of the recognition of this fact:

Thus far we have drawn attention to the great change in civilization which the centuries chronicle—to the fact that man has risen; and have shown that civic rules of conduct are necessary, and that there is individual responsibility for the righteousness of these rules of conduct. To trace the rise of this responsibility and its recognition we must go back to an early period. Back far enough we find that stage of man's development wherein his ability to recognize the laws of nature was very meager. He saw the sun rise and set, but he did not calculate upon the changes of the seasons; his intelligence was not sufficiently developed. He had but a slight sense of right and wrong, even as to his own immediate actions. He developed. He received ideas concerning his Creator. These ideas concerning

his Creator and the duties owing to Him changed as the development proceeded. This is shown in the fact that when man was the subject of an absolute monarch he had, except in rare instances, no individual responsibility for the civic rules of conduct, because he had not as yet developed to where he was one of the factors which determined the civic rules of conduct. And the teachings of the ruling power was that it ruled by Divine Right, therefore, to question it was sacrilege. It was in the face of these teachings and this power that the republican and democratic forms of government evolved. In proportion as man felt his power and responsibility and longed for equal freedom, he stood up against the then existing order and demanded that progress should continue. His sense of civic righteousness demanded that the proper changes should take place. Revolution after revolution occurred. This has been the order of progress. Until the people in general held the ballot the revolutions were through the spear, the blade and the bullet. Since the sovereign power became widely distributed, the revolutions have been through the ballot. Such is the history of progress.

And what as to the future? To-day, over a large portion of the globe the people rule—their will is law. They prescribe the civic rules of conduct—the great engines to which is hitched the car of progress. The direction in which the lines of progress point is the subject of debate—earnest, and at times heated. One set of individuals cries, "Here is the way to Progress!" while another set points in the opposite direction, saying: "This is the way to Progress!" while nearly all the great multitude are content to remain where they are. Between the radicals and the reactionaries the great host of the people are an unmoving mass, comparatively speaking, afraid to advance in either direction for fear of going wrong, and in most cases unacquainted with the idea that man's province is to rise and rise and therefore that change after change is needful. Furthermore, theology has not commanded man to perform public duties; the Old and New Testaments had been completed before the general public became endowed with sovereignty.

These points let us consider in detail after first calling attention to the comparative importance of human laws, that is to say, the importance of civic rules of conduct as compared with individual rules of conduct.

To gain an idea of the effect of human laws upon human welfare, bear in mind the fact that it is by law that personal liberty is secured, that it is by law that religious liberty is secured, and the right of free speech, the right of property and the right of suffrage. Take away these, and what is there left? Nothing worth living for! The civic rules of conduct, then, are the basis of all which we hold valuable. We have not appreciated their importance, because those of us now living have always had them. We are, as it were, on a scaffolding of human laws hundreds of feet in the air. We are upheld by human laws. Back of them, it is true, is the character and the civilization which build them up and sustain them, but that does not lessen the fact that these civic rules of conduct sustain and support us. And each year we consider the advisability of enacting new rules of conduct, and the repeal of existing rules of conduct.

And who is it that has the ear of the masses of the people in the matter of changes in this vast structure—changes which must take place if progress is continued? First, there is the daily newspaper. But who dictates what it shall say? Its policy is dictated by the owner, and he is there to make money for himself, and we know that great financial and other interests control daily newspapers in order to control the opinion of the people. Weekly papers are on a different plane. They are run on a small capital, and are not dependent on telegraph service; therefore, capitalists do not dictate the policy of only a few of the weekly papers.

Then there is that important means of communication—the telegraph. To a daily newspaper it is indispensable. And we find that capital controls the telegraph system and thereby controls the daily papers. It is this way: Through the wires of the Associated Press the news is received by the dailies. This "news" is gathered and edited by those whom the capitalists employ; *they dictate the policy*. As to the power wielded by the Associated Press it is stated by experts that the dispatches sent out over these lines exercise a power greater than was ever wielded by the French Directory, because the matter sent out is the instrument which shapes the opinions of the people.

And then we have our political parties, and here again we meet with the power of capital, and capital we find, seeks to perpetuate its power.

And what shall we say as to our colleges and universities? Until the State Universities began to be established in the west, all our American universities were, with one are two exceptions, supported by the contributions of individuals, plus tuition fees. And the trustees and faculty, relying upon individuals for endowment, strove of course, to please those who contribute and were likely to contribute. It has been, and is to-day, the wealthy class who endow universities, and it follows that the trustees and faculties of endowed institutions cater to the demands of the wealthy class. The facts bear out this assertion: Not long ago the trustees of Brown University censured its president because of the views he had expressed on the money question. These views, the trustees say, are keeping the wealthy class from contributing to the institution. That very time, Mr. Rockefeller, it is said, had thought to contribute to this Baptist university, but refused on learning President Andrews' views on the money question. To the honor of President Harper of Chicago University, he, on the following Sunday, fittingly characterized this atrocious action of the Brown University trustees. Not only the facts touching the money question, but all other live issues—the burning question of civic righteousness—are in our endowed universities treated largely from the standpoint of those who furnish the funds for the teaching. There are exceptions, of course. The remedy is competition in teaching. Let the people amend the franchises of these endowed institutions of learning so that any person who has received, say, the degree of doctor of philosophy in a reputable institution, may register for classes as does the privat-docent in German universities, and receive, as they do there, the usual fee per scholar, and the pupil be credited with the work taken under such teacher. Break the monopoly on instruction which the wealthy class now exercises in the United States. Under existing

conditions the students in our universities are given such teachings in economics and the other social sciences as the trustees furnish them. The ideas of these pupils are made to order, and the order is given by a few wealthy individuals. Break this monopoly on instruction. This is the most odious monopoly under which we labor. Had we had freedom in the pointing out of facts in the social sciences in our universities we should be of accord to-day on all the questions which now are the burning ones. As things now are, let the State Universities be patronized, for in them the teachers have more freedom. When it was attempted to discharge Professor Ely from the Wisconsin University, he demanded a trial and the trial resulted favorably to him. He retained his place. Professor Adams of Michigan University, one of the brightest intellects of the age, was not called to a wealthy university in New York state because of his views on the rights of wage-earners. These facts are common knowledge.

We have considered the daily newspaper, the telegraph, the political parties, the politicians, our colleges and universities. Next let us consider the churches: The religious sense of man has ever been the means whereby he has been led to higher and higher ideals, and his conduct has haltingly followed these ideals. The power which the Creator has exercised through the minds of His children has been and is incalculable. Each people has its Bible, and the teachings therein contained have shaped the ideals and the ideals have shaped the conduct of its people. But there is this fact: All the Bibles of the world were closed to revelations before the people attained a share in the legislative power, and therefore there is in these Bibles no commands to the people as to civic righteousness except that they *obey* the laws. In the words of Jesus, "Render unto Cæsar the things that are Cæsar's." Consequently, advances in civic righteousness have been without the support which is afforded by the commands of the established religion—theology. In fact, theology has commanded that the existing conditions be respected: "Render unto Cæsar the things that are Cæsar's." Progress in civic righteousness, then, has been in spite of theology. Revolution after revolution has occurred, thereby extending the franchise, until we have the present forms of government, and this was accomplished without the aid of theology but in spite of it. And the theology of to-day, in so far as it is not based upon evolution, stands for the existing condition of things, although the individual members of churches do not live up to that teaching; they recognize that civic unrighteousness is abroad in the land and are endeavoring to remedy it. Their religious ideas grew while theology followed at a distance. The main point I wish to bring out is that the biblical exhortations and commands to righteousness do not include civic righteousness. In other words, the punishments which the Bible holds out for unrighteousness does not include civic unrighteousness—the greatest of all evils because it is the most far-reaching in its effects. The remedy is to open the Bible to the addition of later day revelations and thereby give to public duties their proper rank, and to surround the performance of these duties with all the sanctions which religion furnishes.

To many people the Bible *is opened* when they stop to think of it. God's words are written in nature as well as by the hands of prophets of ancient days. In the words of Bishop Newman, of the Methodist Episcopal Church: "The Bible and the Universe are two volumes; one written in the symbol of thought, the other in the symbol of facts." This is a splendid statement. The "Symbol of facts," as concerns man, is termed social sciences. This is part of God's word just as much as is the Old and the New Testament. With this addition to the Bible of to-day, what is man's duty? We may divide it into two parts. On the one side are the commands concerning his duties here in connection with the life beyond the grave. On the other hand are the commands concerning his other duties, and these duties are included in the social sciences—the later-day revelations. This portion of the Bible shows the facts pointed out in the preceding portion of this paper, and among them this basic fact: "The civic rules of conduct are the basis of all which we hold valuable." It follows that our duty to see that these rules of conduct are righteous, is the greatest duty that we have. I repeat it: Our greatest duty is to see that our laws are righteous. To illustrate this, consider the man who secures laws which lift civilization to a higher plane, but whose conduct in other ways is bad. Is he not more helpful to civilization than is the man whose conduct is such that he does not advance civilization, but in other ways is nearly blameless? There can be no question in the matter, as the case is stated. He who helps to advance civilization assists in God's work. There is more of God in him than there is in the man who does not assist in God's work. Our illustration shows then, that our duty is to see that our laws are righteous is the greatest duty that we have.

This means a great deal. We are commanded in the name of God, our Creator, to perform this duty. To those of you who have placed *above this duty*, the duty to care for the poor and the fatherless, it means a great deal; it means that you are to *subordinate* the duty to care for the poor and the fatherless. But you do it only to better their condition more than you would were you to omit to go to the fountain head of the evil. And by attending to your duty as concerns the law-making, it is not implied that you shall neglect the poor and the fatherless—there is a division of duties in this as in all the other affairs of life.

When the Old and the New Testaments were written, "the poor and the fatherless" could be cared for by the people in general only through *personal* helpfulness; therefore, the exhortations to the people in general did not command civic righteousness. They concerned man's duties in the Temple and his private duties outside the Temple. But man evolved, and necessarily his duties evolved. They have evolved from the Temple of Worship to the Temple of Civic Commands—that is to say, the Halls of Congress, the Halls of the Legislature, and the City Council. We know all this to be true when we stop to think of it, but our past training and public sentiment tend to lessen the force of our convictions. What we need is to make Civic Righteousness part of our very being. When we have done this, then, and not till then, have we the habit fixed so as to derive a maximum in the way of good results. And then the general public have thus evolved, then will there appear marked advances in civilization. Such is the Evolution of Religious Aspiration.

The Study Table.

A Wind From the Sea.

The blue above, the sheep-shorn grass beneath,
Over the shoulder of the down we sped,
And saw the picture of the world outspread
Where Solent winds beyond the purple heath.
And sudden, waked as by the salt-sea breath,
I felt the earth forlorn, because the tread
Of one who taught my earliest steps had fled,
And he in cold attainder lay of death.
Then with my tears a kindling triumph strove,
It was such joy to this poor heart of mine
To be so shrewdly stung of long-lost love:
To know it living by a bleeding sign,
And, in the hungry, shaping tooth thereof,
Feel it at work to make my soul divine.

—*Emily Pfeiffer.*

Notes from the Study Table.

The readers of THE NEW UNITY are, I take it, all of them evolutionists. That is they believe that the divine life has moved forward in the development of animal life and human life. I wish they would treat themselves to a new volume on the "Ethics of Evolution and Animal Psychology," by E. P. Evans, published by D. Appleton & Co., of New York. I do not say that I agree with many points in Mr. Evans' book, nor do I think that he has gone to the bottom of some important questions discussed, especially in his discussion of speech as a barrier between man and beast. But the book is rich and full of intellectual food, as well as ethical stimulus. I should like to enter into a thorough review of at least one chapter—that of the ethical relations of man to beast. But it would take more space than THE NEW UNITY can give me. I shall restrain my thirst for such a discussion until some day I have got together all the notes that I am writing on Evolution in a Barnyard. The fact is we are still egregiously ignorant of these animal friends, or, if you will to call them so, animal cousins and animal ancestors of ours. At any rate do not deny yourself the pleasure of reading what Mr. Evans has to say.

The *Atlantic* for July gives us an article by our old friend Hosmer, on "The American Evolution," filled with common sense, and a wholesome corrective to the stuff published as historical criticism by some of the writers of *Political Science Quarterly*. Henry Charles Lea, who is so well known to American scholars for his "History of Celibacy," and other able works, gives us an excellent article on "The Decadence of Spain." James Bryce sends over a cordial article on "The Essential Unity of Britain and America." This shows the key of the present number of the *Atlantic;* and a capital number it is. All reformers will be interested in a discussion of the "Russian Jew in America." In the present number of *The Monist* there is nothing of special importance, except "Gnosticism in Its Relation to Christianity." Doctor Carus, the editor, gives us a long article, and a very thorough one, on this topic. It is well worth careful study.

The passion for history writing and history study is becoming national. We are beginning to find out that American history does not begin with 1776. But that really our nation has existed from the planting of the colonies. I have referred recently to the magnificent work of Alexander Brown, and especially to "The First Republic in America." Alongside this might be wisely placed the work of Albert Bushnell Hart, of Harvard University, entitled "The Building of the Republic." Two volumes are already out, covering first "The Era of Colonization," and second "The Building of the Republic." Two more volumes are to follow, covering "National Expansion," and "The Welding of the Nation." They are published by the Macmillan Company of New York. The volumes consist of collections of original documents, so that the author allows his history to be told by the makers of it. The aim of the first half of the present volume is to show the interest and continuity of colonial history from the end of the seventeenth century to the Revolutionary War. This period in our history is peculiarly dark. Students have worked in it much less freely than in the periods antecedent, and in the era after the Revolution. We owe a great deal to Mr. Hart for having made so useful and so generous a collection of material so difficult previously to get at. He has generously acknowledged his indebtedness to Tyler's "History of American Literature"; and this is well. Just now what we need is an American spirit in history writing, and less prejudgment, as well as less local or institutional conceit. Mr. Hart says he has tried to let Loyalist and Englishman speak for themselves, just as freely as patriots. The book is an admirable comment on and corrective of a good deal of the rubbish which passes for American history. We shall look for something even more valuable in the concluding volumes. It would be unwise for any college or school to undertake to study American history without these volumes at hand. It may be as well to add that they constitute fascinating reading for any person of intelligence.

E. P. P.

WILLIAM EWART GLADSTONE. HIS CHARACTERISTICS AS MAN AND STATESMAN. By James Bryce, Author of the American Commonwealth, etc., etc. New York: The Century Company.

It is safe to say that Mr. Bryce's study of Gladstone's life and character as it appeared in the New York *Evening Post*, and somewhat abridged in the *Nation*, was far and away the best appreciation that has appeared anywhere since his death; it would hardly be too much to say that it is worth all the rest. It well deserved to be republished in the most attractive manner possible, and to this dignity it has attained in the beautiful volume of 104 pages that we have here in hand. The matter has been judiciously divided into eight sections, the first introductory, the second treating of the early influences that affected Gladstone, the others dealing with him as parliamentarian, orator, author, and of his social, personal, and religious character. At every point the criticism is luminous and convincing, the judgment fair and sure. The study is not, of course, a biography, but such a sketch as makes us wish that Mr. Bryce might be Gladstone's biographer. Other sketches have, no doubt, afforded other and supplementary points of view. The most notable is Walter Bagehot's, written about 1860. There the analysis of Gladstone's oratory is more subtle and more keen than it is here. Gladstone was then about midway of his political career, and it is interesting to see how much of what then was prophecy has been fulfilled.

J. W. C.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.— It does not divert the Almighty from being still gracious, though we proceed daily in the abuse of his bounties.

MON.— He who preaches gratitude pleads the cause both of God and man; for without it we can neither be sociable nor religious.

TUES.— The great blessings of mankind are within us, and within our reach.

WED.— There is no cheerfulness like the resolution of a brave mind, that has fortune under his feet.

THURS.—The day which we fear as our last is but the birthday of our eternity.

FRI.— Virtue is the only immortal thing which belongs to mortality, for the seat of it is a pure and holy mind.

SAT.— The true felicity of life is to be free from perturbations; to understand our duties towards God and man; to enjoy the present without any anxious dependence upon the future. *Seneca.*

The Birds' Concert.

The birds gave a concert
One summer day,
In a green tree-top
Over the way.

Thrushes and linnets
And blue-jays together,
Every one dressed
In his very best feather.

The larks and the blackbirds
Came in a crowd,
And gold-crested robins
Feeling so proud.

The wrens and the sparrows
Came with the rest,
Each one determined
To do just his best;

The robins were leaders,
And pitched the tunes high;
The larks went a-soaring
Up to the sky.

The voice of the blue-jays
And blackbirds all blended,
And every one thought
The concert was splendid!

Media (Pa.) Record.

Little Girls in Persia.

Away off in the East there is a land named Persia. It is a land where baby girls are not wanted. When a baby boy is born, the servants who carry the news to the father are given beautiful presents, and have feasts prepared; all the relations of the father and mother of the baby boy send gifts and congratulations, and there is given a feast to them in honor of the coming of a baby boy. When a little baby girl comes, there is neither joy nor gifts. Everybody is sad, and the house is filled with gloom. There is a proverb in Persia, "The household weeps forty days when a girl is born." When a man in Persia is asked how many children he has, he gives the number of his sons, but never counts his daughters. One reason given for this is that a daughter marries and leaves her home, while sons stay at home and care for their father. The baby boy is rocked and tended by his mother, who watches carefully over him. The baby daughter is put into a hard cradle. When she cries, she may be rocked in this cradle, or she may be left to cry herself into silence. Her father does not look at her. When she is able to creep about, she may then win her father by her pretty baby ways.

Her feet are bare, but her head is covered. Boys are given their names with great ceremony, but when a girl is named an old woman is called in who puts her mouth to the baby girl's ear and gives the baby girl her name by calling out the name and saying, "That is your name." The names given girls are pretty: Akhtar, which means the star; Gulshan, lilies; Almas, diamond; Shireen, sweet; Wobahar, the spring; Shamsi, the sun.

The children in Persia do not have birthday parties. It would be considered silly for mothers to give that much time to their children's pleasure, especially their daughters. There are no birthdays, and no Christmas. There are no toys for the children of Persia, no play-rooms. Persian mothers dislike noise. When children are in the house, they must be quiet. The dolls are ugly, and dressed always as the women of Persia dress. A popular game for little girls in Persia is one somewhat similar to our jackstones.

There are no kindergartens and no schools in Persia. The children of a Persian family do not sit at the table with their parents, nor are they with them indoors. For that reason they get no training, and are rude unless they belong to the wealthy classes, when a nurse is provided for each child, who lives constantly with it.

After six years of age a little girl in Persia lives a life entirely indoors. She begins then to learn how to work, especially how to sew. Persian women are famous for their beautiful needlework, especially embroidery. The boys have teachers. If girls are taught, it is to read the Koran, the Bible of Persia; but few ever learn more than this. Many Persian parents think it immodest for a girl to know how to read.—*The Outlook.*

Polly and the Fog.

One of Uncle Sam's most faithful servants in the state of Maine, but one that draws no salary, lives at the Portland Head Lighthouse. It is a large gray parrot, brought from Africa some time ago, and presented to the keeper of the light. The bird soon noticed that, when the fog began to blow in from the ocean, somebody would cry out: "Fog coming! Blow the horn!" One day the fog suddenly began to come in thick, and the men did not notice it. But Poll did, and croaked out: "Fog coming! Blow the horn!" Ever since then, whenever fog is perceptible, Poll always gives warning. —*Our Dumb Animals.*

What a happy thing it is to have a friend who knows when and how and where to administer the tonic we need; who knows when to scold and when to kiss and make up! Such friends as these make us better, drag us out of our grooves and give the dry bones of our sloth a good shaking up.

If such a friend is yours cherish her, for nothing is so dangerous to mental and spiritual welfare as to allow ourselves to get into a rut of moody retrospection and conjecture. In fact, I am of the opinion that friends who resemble the hair shirts of the flagellants are better for our moral health than those who are always careful to stroke the fur the right way!—*Birch Arnold's Musings in Chicago Chronicle.*

A 16-page Weekly. **THE NEW UNITY** $2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK & CO., 185 DEARBORN ST., CHICAGO.

SENIOR EDITOR,

JENKIN LLOYD JONES.

ASSOCIATE EDITORS,

HIRAM W. THOMAS, CAROLINE BARTLETT CRANE, OSCAR L. TRIGGS, CHARLES ZUEBLIN, EMIL G. HIRSCH, R. A. WHITE, FREDERICK STARR, ELLEN T. LEONARD, JOHN W. CHADWICK, E. P. POWELL, JOSEPH STOLZ, PHILIP S. MOXOM, W. A. COLLEDGE,

Remittances should be made payable to Alfred C. Clark & Co., and may be by express or money order, postoffice money order, draft, check, or registered letter, as most convenient. The date following your name on your paper's "yellow label" will show the date to which your remittance has been paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark & Co., 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Station M, Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

BATTLE CREEK, MICH.—Rev. S. J. Stewart, of the Independent Congregationalist Church, has won his vacation rest by a most successful year's work. The local papers testify to the high character of his pulpit work, and the growing love of his people testifies to the spiritual quality of the same. In his address before the graduating class of the city high school he touched upon a condition of success too often overlooked, and one which he doubtless exemplifies in practice as well as formulates in words.

Those critics are unnecessarily cynical who claim that there has been no improvement in the method and means of education. But it is doubtful if there was not one element in the old education which will always be necessary in order to make the strongest men. The honors of life must at last be won by persistent effort; and if the process of training is made too easy, or the method is so smooth that there is no self-restraint and no appeal to the best efforts, there is a tendency to weaken the character.

One of the important elements in a successful education is the very discipline which teaches youth respect to law, order, method. While it is wise to begin by creating an interest in the mind of the child, there was also an advantage in the old method of educating not only the will but the memory.

ORDAINED TO THE MINISTRY.—Marie H. Jenney, who has studied at Meadville and for the last year has been engaged as assistant pastor of Unity Church, Sioux City, Iowa, was formally ordained to the ministry of religion in her home church, the May Memorial Church of Syracuse, N. Y., on the 28th ult. The local paper calls it "one of the most impressive and beautiful ceremonies ever witnessed in this city." The seating capacity of the church was taxed to the utmost by those who had known Miss Jenney from her youth up. The sermon was preached by Rev. Thomas R. Slicer of New York city. Mr. Gannett made the ordaining prayer; the charge was given by her former pastor, Rev. S. R. Calthrop; the right hand of fellowship by Mary Safford, senior pastor of Unity Church, Sioux City, Miss Murdock and Miss Buck of Cleveland taking part in the exercises. Mr. Calthrop, in his charge, said:

"I charge you to do that which I know you can do: Make life seem large and noble to men and women and children. Discover them to themselves and make them see the hidden Christ within themselves. Minister to the poor, weary, miserable souls and tell them there is no such thing as death. God is working in man and through the ministry of human hearts. Let your heart be so full of faith that you can impart to them that it is magnificent to believe in the word of God."

THE NEW UNITY extends to this youngest sister in the ministry cordial welcome and bids her good speed in that ministry of consolation and culture that will bring men and women more closely together. May it be a ministry that will reach across the lines of parties, denominations and classes; a ministry that will find its inspirations in that consciousness of unity that will make her a builder of the Catholic church of humanity.

LAKE BLUFF, ILL.—Methodism has been interpreted large this month at this gathering place of the faithful. For the first seventeen days of July the great questions of the day, such as "Associated Charities," "Temperance," "Social Settlement," "Labor," "The Anti-Saloon League," "Currency," each had their day under the general name of "A National Sociological Convocation." But this program reminds us of what we otherwise would forget, that interest in such topics as these has burst the bonds of even elastic Methodism. The meetings were of course "non-partisan" and "non-denominational" as the circular announced, and the long list of names of those taking part reach into and beyond all the current sectarian names. We rejoice in the good being done at Lake Bluff.

LITHIA SPRINGS, CAMP GROUND, ILLS.—Certainly it would seem as though Brother Douthit and his two sons are in the way of at last finding the constituency they deserve. The logic of his Unitarian mission has carried him and his work into the noble inclusiveness of his big camp meeting, the list of whose speakers lies before us and it includes the names of Senator Wm. E. Mason, Dr. T. DeWitt Talmage, Hon. Geo. R. Wendling, Major-Generals O. O. Howard and John B. Gordon, Booker T. Washington, John G. Woolley, Rev. Sam P. Jones, Rev. J. F. Sunderland, Hon. John M. Stahl, Commander Ballington Booth, Mrs. Clara C. Hoffman, Miss Helen L. Hood, Col. John Sobieski, Mrs. Mabel Hooper-Kern and a score of other noted orators, lecturers and singers with orchestra and band to instruct and entertain the multitude. No wonder that the railroads should fix half rates to such a meeting. Should any of our readers lie within reach of this attractive magnet, which should draw from afar, let them send for further particulars to J. L. Douthit & Sons, Shelbyville, Ill.

Exceptional Opportunity

FOR A TEN DAYS' OUTING AT NORTHERN MICHIGAN RESORTS.

On Friday, July 22d, the Grand Trunk Ry. System will sell excursion tickets from Chicago to **Traverse City, Petoskey** and **Charlevoix,** at rate $5.00; **Mackinaw City,** $6.00; **Mackinac Island,** $7.00, for the round trip, with return limit good leaving destination not later than August 2d, 1898. Children between ages 5 and 12 one-half these rates.

The Grand Trunk Ry. System, in connection with the Grand Rapids & Indiana Ry., is the only line operating through train and sleeping car service from Chicago to Mackinaw City and the Resorts located on the G. R. & I. Ry.

For tickets, sleeping car reservations, and further particulars, apply to Ticket Offices, 103 Clark Street, Auditorium Hotel, Archer Ave., 47th St. and Dearborn Station.

Reduced Rates to Dixon.

Via the North-Western Line, from stations within 200 miles radius, on account of the Rock River Assembly, to be held at Dixon, July 25 to August 11. For dates of sale, etc., apply to Agents Chicago & North-Western R'y.

The publisher needs a few copies of NEW UNITY of June 9th to complete files. If you can spare yours send it in, and it will be appreciated.

"The Continental Limited," a new fast train on the Wabash, now leaves Chicago daily at 12:02 noon, and arrives at Buffalo 5 A.M., New York 3:30 P.M., and Boston 5:50 P.M., next day, with through car service. Ticket office 97 Adams St.

Just Out—1898 Edition

of the Lake Shore's Summer Tourist Book. More interesting and attractive than ever. If you contemplate an eastern trip it will be of especial interest. Sent free on application to C. K. Wilber, A. G. P. A., Chicago, or A. J. Smith, G. P. A., Cleveland.

Lake Bluff, Summer Meetings

The North-Western Line will sell excursion tickets from points in Illinois to Lake Bluff and return at low rates until August 31st, tickets limited for return until August 31st, inclusive. Apply to agents Chicago & North-Western R'y.

Special Low Rate Excursions to Buffalo and Saratoga

Via the Lake Shore & Michigan Southern Railway. A splendid opportunity for an inexpensive Eastern trip. Full information on application. City Ticket Office, 160 Clark St., C. K. Wilber, A. G. P. A., Chicago; A. J. Smith, G. P. A., Cleveland.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

"BIG FOUR"
THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

Hillside Home School,

HILLSIDE, WIS.

For Girls and Boys.

Fits for any college. Classical, Scientific and English courses. Non-sectarian. Location on a farm; healthful and beautiful; removed from the distractions of the city. Buildings large and commodious; excellent sanitary conditions; water works and steam heat. School rooms and laboratory well equipped. A large corps of efficient teachers. Catalogues sent on application.

The Misses Lloyd-Jones,
Principals.

N. E. A.
Washington and Return

The meeting of the National Educational Association at Washington, July 7-12, offers exceptional inducements to those who wish to visit the National Capital.

THE MONON ROUTE

will sell tickets for ONE FARE for the round trip (through sleepers) with ample time to make side trips to Mount Vernon and other points of interest. Send a two cent stamp for the Monon's beautiful Washington book. Address Frank J. Reed, G. P. A., Chicago. City ticket office, 232 Clark Street.

LATEST WRITINGS
BY
WILLIAM C. GANNETT.

The House Beautiful.

Cloth, neatly stamped, 50 cents; white and gold edition, full gilt, in box, 75 cents. (Choice paper edition, white or tinted covers, silk-stitched, 15 cents; cheap paper edition, 6 cents.)

Culture Without College.

Choice paper edition, white or tinted covers, silk stitched, 15 cents; cheap paper edition, 6 cents.

Green Pastures and Still Waters.

Three Favorite Poems. Printed from artist type, in colored ink, with cover-design and one illustration. Paper, white or tinted cover, silk-stitched, 15 cents.

Blessed Be Drudgery.

Paper, white or tinted cover, 10 cents.
"The most popular 'address' of the decade. A hundred thousand sold."

The Little Child at The Breakfast Table.

Poems and Selected Passages for Children. Arranged by WILLIAM AND MARY GANNETT. With original cover-design in colors. Paper, 20 cents.

Sent, post-paid, on receipt of price, by

ALFRED C. CLARK & CO.
185-187 Dearborn Street - - Chicago.

Perhaps You Have Heard

of a railway system running between Chicago, Milwaukee, St. Paul, Minneapolis, Ashland and Duluth, known as the Wisconsin Central Lines. Before making a journey to any of these northwestern points, inquire relative to the Fast and Elegantly Equipped Trains which leave Chicago daily via the Wisconsin Central. Your nearest ticket agent can give you complete information.

JAS. C. POND, G. P. A.,
Milwaukee, Wis.

MEADVILLE THEOLOGICAL SCHOOL
MEADVILLE PA.

Founded 1844. Endowment greatly increased. No doctrinal or sectarian tests. Aim—scientific study of Theology, Ethics, Sociology, and preparation for the Christian ministry. Five professors; two instructors; numerous special lecturers of national reputation. Tuition free. Catalogues on application to President CARY.

LOW EXCURSION RATES
TO
BUFFALO AND RETURN
Via Grand Trunk Railway System.

Dates of sale July 12, 13th, 14th and 15th. Rate—One Fare for Round Trip or $12.00 from Chicago or Milwaukee. Limit of Tickets, Sept. 1st by deposit and payment of 50c. fee. Train service and accommodations equal to any line. For particulars regarding reservations, &c., apply to local agents or to L. R. Morrow, C. P. & T. A., 103 Clark St., Chicago.

ILLINOIS CENTRAL RAILROAD

Runs Two Solid Vestibuled Trains Daily

DIAMOND SPECIAL NIGHT TRAIN
DAYLIGHT SPECIAL DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis **Reads via Illinois Central Railroad.** It can be obtained of your local ticket agent.
A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

A SUMMER OUTING
REST, recreation and continuous pleasure can be enjoyed at Gogebic, Milwaukee, Waukesha, Madison, Devil's Lake, Green Lake, Lake Geneva, St. Paul, Minneapolis, Duluth, Marquette, Lake Minnetonka, Yellowstone Park, Alaska, Dakota Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake and in the mountains of Colorado, Utah and California. Perfect train service ministers to your comfort.
Twentieth Century Trains—The North-Western Limited, Electric Lighted, to St. Paul, Minneapolis and Duluth; The Colorado Special, One Night to Denver; The Overland Limited, California in 3 Days. Ask any ticket agent for detailed information. Chicago & North-Western Ry., the Pioneer Line West and Northwest of Chicago.
PRINCIPAL AGENCIES:
NEW YORK, 461 BROADWAY.
BOSTON, 366 WASHINGTON ST.
CHICAGO, 212 CLARK ST.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO